

HERALD AND JOURNAL.

WEDNESDAY, MAY 28, 1845.

NOTICES OF REV. TIMOTHY MERRITT.

FROM THE FUNERAL SERMON OF REV. E. MUDGE.

We gave an account last week of the interesting funeral services held at Bromfield St. Church, in this city, the preceding Wednesday, in commemoration of Timothy Merritt. We now present our readers with notes of the sermon of Rev. Enoch Mudge on that occasion.

The text was Acts xi. 24: "He was a good man, and full of the Holy Ghost and of faith, and much people were added to the Lord." The venerable preacher first illustrated in an interesting manner the character of Barnabas, as described in the text. He next applied these illustrations to his deceased friend, as follows:

He was a good man. He was a man of good principles, of good spirit, of good purposes, of good character, and of good report. Principles, such as were drawn from the uncorrupted fountain of truth, God's holy word. They were no other than the great principles of that law which is holy, and just, and good, and these, under the influence of the spirit of the gospel, he exemplified in his whole life.

He was a man of a good spirit. Serious, devout, al, watchful, and humble in his walk with God; kind, humane and benevolent toward his fellow men. The fruits of the Holy Spirit abounded in him.

He was a man of good intentions and purposes.—To be good, and to do good, was his single aim. He was a man of a good character; a practical Christian, whose conduct said, Follow me, as I follow Christ.

And now he is gone, he is a man of good report.—To be satisfied of this, we have only need to visit the churches and places where he has been personally known and labored. It would be no hard or unpleasant task to give exemplifications of all the above particulars.

He was full of the Holy Ghost. Early in life, a deep and thorough work of grace had been wrought in his heart by the Holy Spirit. He had a constant and abiding testimony of the spirit of adoption in his heart, enabling him to cry, Abba, Father. He retained, in an eminent degree, the spirit of love and a sound mind. His devotion was kept steady, warm and active by this. It gave decision and consistency to his character in youth and through all his life.

He was strong in faith, giving glory to God.—Faith, (he would say,) is the hand of the soul, by which it takes hold of the promises and receives all that God has to give. We have often seen him, like wrestling Jacob, refusing to cease his pleadings until assured of the answer to his prayers. What but a calm, confident faith could have enabled him to have taken up the cross, and to have borne it so steadily, patiently, and enduringly, amidst trials and discouragements, of which in these days we can now have but a very faint conception? Who among us now have faith strong and steady enough to do the like, and go five or six miles, after performing a laborious day's work, to attend to class or prayer meeting? This, I am informed, he has done repeatedly. He was a laborious and useful minister. Of this I shall have occasion to speak hereafter more particularly.

I became acquainted with him at his father's, in the town of Barkhamstead, in the north-western part of the State of Connecticut, in the year 1794. Here I was introduced to Timothy Merritt as a pious young man, of great hope and promise to the infant church in that place and vicinity. After attending the usual preaching and other exercises at Barkhamstead, on the forenoon of the Sabbath, he accompanied me about five or six miles to another appointment, and, probably for the first time, took a part in the public exercises of the sanctuary. He had before been in the habit of improving his gifts in private and social meetings. He entered the travelling connection, in 1796, and was stationed on New London circuit, on which I had travelled in '94. This circuit, at that time, was about three hundred miles in extent. Here he was both acceptable and useful. The next year, 1797, he joined me in my labors on Penobscot circuit, in the province of Maine. His presence to me was as the coming of Titus to Paul.—2 Cor. vii. 6. We entered heart and hand into the arduous labors required of us in that new country, where we had to cross rivers by swimming our horses, ford passes, and thread our way into new settlements by marked trees. The Lord gave him favor in the eyes of the people, and his heart was encouraged and his hands strengthened by a good revival, in which much people were added unto the Lord. Here our sympathies and Christian friendship were matured and strengthened as the friendship of David and Jonathan.

The next year, 1798, he was stationed on Portland circuit, where he continued two years. In 1800 and 1801 he was stationed on Bath and Union circuit, and in 1802 on Bath station. On all these stations he saw the fruits of his labors, and had living souls to his ministry. During these years, our correspondence was constant and highly interesting to me, giving evidence of a rapid improvement in his mental and moral powers. In 1803 he located, and continued in Maine about ten or eleven years, and then removed to the place of his nativity, and remained in that region until 1817, when he again entered the itinerancy.

The fourteen years of his being located, were years of great labor, toil and hardship. He did not locate to leave the work, but that the infant churches might be eased of the burden of supporting him and his growing family, and that they might have no excuse for not supporting their regular stationed preachers.

Besides the constant and arduous labors required for his own support, he was more abundant in his ministerial labors, filling appointments in different towns constantly on the Sabbath, and occasional week-day lectures, and as most of the stationed preachers were unordained, he had to visit the societies to administer the ordinances, and assist in organizing and regulating affairs necessary for the peace and prosperity of the cause. Occasionally he attended Quarterly meetings for the Presiding Elders, from twenty to a hundred miles from home, taking appointments in his way to visit the churches. He went to his appointments in boats, and skated in winters, &c., ten, twelve, or fourteen miles.

When he re-entered the travelling connection, in 1817, he was stationed in Boston. Here we had the unspeakable satisfaction of uniting in mutual labor for two years. My health being very poor at this time, he was always ready to take the burden and the short end of the yoke. As some of our aged friends here will recollect, we had some of our members living at Charlestown, Chelsea, Cambridge, Roxbury, Dedham, Nantasket, &c. These we had to visit and hold meetings with them as our labors could be spared from the city; Br. Merritt always volunteering when he thought it would relieve me. In 1819 he was stationed at Nantucket, but in 1820 he joined me in Lynn, and was stationed at Wood End, where he remained two years. In 1821 we had a gracious revival of religion at Lynn, and received as the fruit of it, about a hundred members, many of whom lived to sympathize with him in his late afflictions, and to witness to the church the fidelity of his pastoral care and labor.

In 1822 he was stationed in Providence, R. I. In 1823 and '24 he was stationed in Bristol, R. I., and

I succeeded him in Providence, so that we again had the happiness of being frequently together. In 1825 and '26 he was again stationed in Boston, which gives good evidence how acceptable his labors were on this station. From hence, in 1827 he went to Springfield, where he continued two years. In 1829 and 1830 he was stationed at New Bedford, where now he has living epistles of his ministry. In 1831 he was stationed at Malden, and devoted much of his time to the editorial duties of Zion's Herald. In 1832-34 and '35 he was at New York, as assistant editor of the Christian Advocate and Journal.

From there, he returned to the New England Conference, and was stationed at Lynn, South Street.—Here he continued two years. His health and physical energies failing, he received a superannuated relation to the Conference, which continued till life closed.

Thus, brethren, have we traced the scenes of his long, laborious and useful life, in which much people have been added unto the Lord. But who can tell how many will be the stars in his crown? Let eternity declare!

It may, perhaps, be desired that I should mention more particularly a few traits of ministerial and Christian character—not to eulogize the dead, which can be of no use to him, but to hold his virtues in grateful remembrance for the benefit of the living. Our venerable brother Timothy Merritt was born October, 1775, in Barkhamstead, in Connecticut. His parents were James and Hannah Merritt. About the year 1792 he became a subject of renewing grace, and entered on his Christian course, in which he continued with decision and stability to the end of his earthly pilgrimage, May 3, 1845, giving constant and continued evidence of a state of deep, unaffected piety. Holiness to the Lord, was his constant motto. He was emphatically a man of a single eye, a man of one work. When he left home, to go out into the Lord's vineyard, he left the world, its concerns, pursuits, amusements and pleasures behind him. He literally forsake all to follow Christ and seek the salvation of his fellow-men. Both his mental and physical system were formed for the work. He had a muscular vital energy which was fitted for labor and fatigue, so that he delighted to say,

"Labor is rest, and toil is sweet,
If thou my Lord art here."

I remember his saying to me, one morning, after having performed what to me and others to start, if it were needful, on a journey of a thousand miles, as I did when I started on this.

His mind was of a thoughtful and serious turn, joined with great activity. He was constantly grasping for new subjects of thought and new scenes of active usefulness.

"Still plotting how and where the business may be done."

His zeal was a steady, active, glowing fire, seldom showing itself in a sudden, much less flickering flame. The language of his heart seemed to be,

"No cross, no suffering I decline,
Only let all my heart be thine."

He had a strong, holy jealousy for the truth of God, and the common sins and errors of the day found no favor from him.

He met the opposers of truth with a calm and fearless mind. Like a young David, he met the vaunting Goliath with sling and stone. His pocket Bible was his armor. He early became a good textuary, free and ready in his selections of truth, adapted to every occasion. He seldom failed to convince those who attacked him, that they had no contemptible antagonist. On these occasions, as afterward, he had not the fear of man or respect of persons before his eyes. He was plain and direct in his reproofs of error and sin; never flippant and wordy, but pursuing his antagonist so closely with home thrusts of truth, that he was complained of as being blunt and wanting in Christian courtesy and suavity of manners. Some of his friends saw this defect in his style of controversy, and suggested the propriety of improvement therein. His later controversial pieces discover the ripeness of the Christian principle of love and courtesy. It was on one of the above occasions that the following lines were penned:

"When Christians for the truth dispute,
And would a brother foil,
Their lips should drop delicious fruit,
Their words be softening oil."

"The wisdom that descends from heaven,
Pure, peaceful, gentle, kind,
Diffuses through the soul a heaven,
And shows a heavenly mind."

"Who is the wise man thus endowed
With knowledge from above?
Let him show forth a heart imbued
With sweetness, meekness, love."

His constant views of the perfections of the divine character, produced in him a filial regard to the will of God as the governing principle of his heart and life. Genuine Christian humility was the fruit of this, which was an eminent trait in his character. All his devotional exercises manifested this in a manner worthy of imitation. In prayer he was grave, solemn and fervent. In public devotions I have sometimes seen him when he appeared as if alone with his God. There was never an undue familiarity of expression felt from his lips. In this respect he truly sanctified the Lord God in his heart, and honored him with his lips. Such reverential awe well becomes worms of earth. Even when filled with rapturous joy, it should be chastened with

The holy awe that dreads not move,
And all the silent heaven of love.

Br. Merritt's gravity was not of that sour, somber cast as to render him unsocial or unamiable. I ever found in him one of the most free and social companions of my life. While he was free in his strictures on the characters and actions of men, he carefully avoided evil speaking, and often found excuses and palliations for others which he never would have made for himself.

He cherished a deep regard for all the great and benevolent movements of the church, such as the Bible and Missionary cause, the Sabbath School and Education cause, the Temperance and anti-slavery cause. All these early enlisted his sympathies. For them he prayed and pleaded, for them he wrote, and to them he contributed to the extent of his ability.

It may be excused if I touch very lightly on his virtues as a husband and father. The bereaved widow and children now before me can best estimate these, and I would not unduly excite their feelings with a sense of their irreparable loss, but rather console them with the remembrance of the treasures of his prayers, the variety and excellence of his counsels and instructions, and the worthy and spotless example he has left them. These are more valuable than titles of honor and stores of silver and gold.

The outpourings of his amiable heart never appeared more interesting and excellent than in his confidential correspondence, which I have had the happiness to enjoy for more than forty years, and to which I never relish without the purest pleasure. Here his mind and heart appear in naked loveliness.

You will not expect I should say much of brother Merritt as a preacher. You knew him. His subjects in general were well chosen, his manner serious, plain, distinct and direct. He was often doctrinal, and in these discourses he stated his object, presenting his propositions with precision, and brought his Scrip-

ture proofs aptly, fully, and forcibly. His inferences and reflections were various and pertinent.

He felt he was called to defend the great doctrines of the gospel, and did it fearlessly, searching out and exposing error and detecting sophistry. But his most delightful theme was the doctrine of holiness. In treating this he found ample scope for illustrating every part of Christian experience, and of explaining and enforcing all the practical duties enjoined in the gospel.

There is one thing I have remarked in his preaching, (I cannot say it was always so;) that was, the concise and direct method of his introductions, referring directly to the subject before him. I shall only instance two. The first was the first sermon I ever heard him preach, when he came on to Penobscot circuit. It was from the following text, 1 Tim. vi. 19: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The introduction, as near as I can recollect, was to this import:—"The foundation of God standeth sure. But what is the foundation on which we rest our hopes of final acceptance with God? If we would have a good foundation against the time to come, that we lay hold on eternal life, we must choose God's foundation, and then take heed how we build thereon. What is the foundation here recommended? How is it to be laid up, that we may safely lay hold on eternal life?"

The second instance I shall give, is the last printed sermon of his I remember to have read, which is from this text, Matt. v. 20: "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "These are the words of him who is truth itself; of him who knew all things, and is appointed to be the Judge of all men; and therefore should engage our most serious attention. A man's righteousness is his greatest treasure, but if it be defective he shall suffer irreparable loss. He shall in no wise enter into the kingdom of heaven. Who can hear these words from the mouth of his Lawgiver and Judge, and not tremble? Who can hear him declare, 'Except your righteousness exceedeth mine, ye shall in no way enter into the kingdom of heaven.' And yet I may assist you in this examination, I will first inquire, what is the righteousness of the Scribes and Pharisees? and secondly, wherein must our righteousness exceed theirs?"

To say nothing of others, these struck me, that in this respect, he was a workman that needed not to be ashamed. For a man who could thus introduce, would be likely to treat his subject judiciously. And so he did. There were no flashes of wit, no efforts of eloquence to excite a stare, no meretricious dexterity, no bombast, no passionate exclamations for effect, no useless verbiage to fill an empty space—but a straightforward, plain effort to open, explain and improve the subject to profit his hearers. Although his manner was neither remarkably easy nor eloquent—it was more, for it was generally acceptable and profitable. For the word of Christ dwelt richly in him, and it flowed out with intelligence and to edification, so that the more serious part of his hearers were always satisfied. The duties of a pastor were conscientiously and faithfully performed by him, as the various places of his charge can testify.

When brother Merritt's physical energy gave way, his active mind felt the shock and tetterings of the earthly tabernacle. This was the time for the more beautiful development of Christian resignation and calm submission. He wrestled to sustain himself under the repeated shocks of a species of paralysis which weakened his constitution and rendered it unfit for public labor, by clouding and bewildering the mind. But here patience had her perfect work. A calm submission spread a sacred halo over the closing scenes of life. Even here he has a chastened and melancholy pleasure in noticing the superiority of the mental and spiritual energies, which occasionally gleamed so closely with home thrusts of truth, that he was complained of as being blunt and wanting in Christian courtesy and suavity of manners. Some of his friends saw this defect in his style of controversy, and suggested the propriety of improvement therein. His later controversial pieces discover the ripeness of the Christian principle of love and courtesy. It was on one of the above occasions that the following lines were penned:

"He is gone! but his memory lives. Christian doctrine, Christian experience, and Christian practice have been clearly presented to our view in his life and ministry. Thanks to God for such a light in our Zion. He was a burning and shining light, and we were blest to behold this light. Being dead, he yet speaketh. His light is not extinguished, but will shine in his example and writings unto the perfect day."

"He was a good man, and full of the Holy Ghost and of faith, and much people were added unto the Lord."

THE RIGHT VIEW.

At the late anniversary of the American Board of Missions, Dr. Beecher made a very effective speech. He was followed by several eloquent speakers; after these he rose again and said he perhaps needed a thorn in his flesh to prevent his becoming exalted above measure. He had native pride enough, and was not insensible to testimonies of approbation; but the very kind allusions to him to-day only made him feel his nothingness and his infinite obligations of gratitude.

His soul had indeed been cheered by the zeal and eloquence of his younger brethren; and though heaven, with its many crowns, was full in his eye, as the object of humble hope and trust in Him who alone is worthy, still, in view of all those crowns, he would willingly be granted a furlough of ten years more, were such the Sovereign will. He would cheerfully gird on his armor for another campaign in such a glorious warfare. This, however, could not be anticipated. And though he felt no indications of being speedily called home, yet he could not but be affected with the probability that he might not again stand in this place or greet these brethren on earth. In such circumstances he would gladly leave a word to be remembered. The question had been often started, what could be the cause of the mournful suspension of Divine influence? There was but one answer satisfactory to him—the church had *lapsed in the work of Foreign Missions*. For want of unwavering trust in God she had, in troublous times, withheld from His service the gold and the silver which were clearly His, and had ungratefully left the Missions, planted by his providence and watered by his heavenly grace, and demanding continual care and sacrifice—had left some of them at least to deep reproach and seemingly impending ruin! The Savior has thus been wounded; the Holy Spirit grieved. And now, at parting, he would say, as a thought to be remembered, Take care of Foreign Missions and God will take care of you and yours. Never again falter. Take care of Foreign Missions, and God will revive his work, and will give his Spirit, till nations shall be born in a day.

OBITUARIES.—It seems to us that some of our good ministerial brethren make it a rule to write an obituary of every member who dies in their charges. If all should follow this course, what would be the contents of the Herald? Frequently these notices (quite long ones) too relate to persons who did not belong to the church, but gave the dubious satisfaction of a sick-bed conversion. The example of such instances, to say the least, can do little good. It is our idea that the obituary department of our papers is designed exclusively for special cases, such as will be of general interest and profit to the church. We hope our preachers will consider the suggestion, and endeavor to restrict these communications to such instances. We could allow them to be much longer if they were less numerous.

CORRESPONDENCE.

TROY CONFERENCE.

Bishop Hedding—Missionary Meeting—Supply of the Conference—Union College—Rev. Mr. Cove's Death.

My Dear Br. Stevens,—I have just reached this place from Schenectady, the seat of the Troy Conference, and having a few moments of leisure, I thought I would trouble your readers with a letter. This body of preachers commenced their Annual Conference on the 6th ultimo, and closed this evening. The session has been very harmonious, and business has progressed rapidly and pleasantly. As nothing was done except the ordinary routine of Conference business, it is not worth while to be specific. A few random thoughts may not, however, be unacceptable.

Bishop Hedding presided in his usual pleasant and business like manner. He sits like a father in the midst of his sons, and appears to be regarded with filial love and respect by the preachers. His health is good, excepting some occasional attacks of the rheumatism; he has borne the toils of the Conference remarkably well. May God spare this beloved old patriarch to the church for many years to come.

The members of the Troy Conference are mostly young men; and, from their appearance, I should judge of great equality of talent. They transact their business promptly, and, with one exception, very pleasantly. That exception is the habit of arresting each other's character without previous notice being given. There were several such instances of little complaints, which by previous communications between the parties, need not have been brought before the Conference at all. This is a bad habit in any Conference, and should be rigidly opposed. I believe, however, that the number who make these fault-finding inquiries are few, and it is with them more a thoughtless habit than a malicious purpose.

During the Conference we enjoyed a most delightful missionary meeting. Dr. Peck, the editor of our valuable Review, made a neat, well-reasoned speech on the importance of the missionary spirit. My dear friend, the Rev. John Lindsey, well known to your readers, followed him in a speech of great power, on the obligations and privileges of this hallowed cause; and Br. Jesse T. Peck closed with some very witty applications of the principles advocated by the previous speakers.

I wish I could say that the collections and subscriptions were equal to the speeches. This, however, I cannot do. The money part of the meeting did not "go off" well for a Conference missionary meeting.—Perhaps there are causes for this which I do not understand.

This Conference is very full of ministers. Notwithstanding the death of one, (Br. J. Cove, Jr.), the sickness of another, and the transfer of three, the Bishop stated in open Conference that he had more men with families to dispose of, than he knew where to appoint, without exposing some of them to very hard fare. In consequence of this only a few single men were admitted on trial.

Schenectady, the seat of the Conference, is also the seat of Union College. This institution is in the fifty-fifth year of its existence. It has 243 students on its catalogue, and is still under the presidency of the learned and venerable Dr. Nutt.

The location of the college is very fine and commanding. There are two large buildings, containing rooms for the students, with residences for the professors at their extremities. Colonades run back from the buildings, and are designed to connect with two other blocks hereafter to be built in the rear of those now standing, which are again to be connected with a chapel, which is to adorn the back ground. If this design is ever completed, it will form a noble pile of buildings.

The view in front of the college is truly beautiful. A fine park lies at your feet, the city of Schenectady stretches along to your left, in front is the Mohawk, and far in the distance are the high hills covered with farms and dotted with buildings. It is in fact a spacious amphitheatre, containing a compact city and a beautiful river, and has a very pleasing effect on the spectator.

I understood that there are several Methodist students at this college, but there is no Methodist in the faculty. While I admit that Methodists have a right to send their sons where they please, I can but ask if they do their duty, as Methodists, in patronizing this institution, while our own noble University languishes and needs all that can be done for it, by gifts and students, to give it life and old age? Surely we owe it to ourselves, to our children, and to the church, to patronize our own institutions!

This morning our brother Cove, of this Conference, left his earthly toils for a better country. He was pastor of the State street church in this city. He has been suffering for several weeks past from neuralgia. He bore his sickness like a Christian, and died in triumph. Peace to his ashes!

But I must close my letter. Suffer me to say in closing, in respect to myself, that by the blessing of God, my health is so perfectly restored that I anticipate entering anew into the ranks of the travelling ministry, with a better prospect of physical ability than I have had for many years. For this I thank my heavenly Father. I feel like entering the field in the true spirit of the ministerial calling. I think I never saw and felt the holy responsibility of a minister, and the necessity of being wholly devoted to the work, as I have done for some time past. Truly my soul burns most ardently for one object, it is moved by only one ambition, and that is to be among the most useful of my brethren in this glorious work of saving souls.

Wherever my lot may be cast henceforth, I am determined to be known only in one character, that of a preacher of Christ. If a man would be useful in the ministry, he must let extraneous topics alone; he must avoid the heat of party strife; he must not work his soul into fitful passions by impracticable theories; his aim must be to harmonize and quiet the disturbed minds of men, so that with calm decision they may reflect and be converted. I am, as ever, yours,
DANIEL WISE.

Troy, N. Y., May 15, 1845.

LETTER FROM THE EAST.

Phillips village—Morals—Finances of the Church—Its spiritual state.

Phillips Circuit includes the towns of Phillips, Salem, Madrid, a part of the town of Avon, and Free-man, and plantation No. 3 in the second range, bordering on Onquosuk and Mooseneunguntuk lakes, twenty-five miles north of Phillips. Phillips is a gem of a village, situated in a pleasant fertile vale, through which flows a small but rapid river, giving motion to the machinery of many mills, which show the enterprising spirit of the owners. The principal street, which is Water Street, runs parallel with the river, and is intersected by several others, on which are many pleasant sites, occupied with dwelling places of good taste, and even of wealth. Mountains and hills, magnificent and broad, and capable of cultivation on the sides, beautify the prospect. The soil in this section is good; I cannot, like a geologist, give the constituents of which it is made, but judging from what I have seen, I think it rich and abundant in agricultural products.

The state of morals is far better than in most villages of the same size. The inhabitants, desiring the real good of each other and of travellers, have put the veto on the abominable traffic in ardent spirits, and none is sold in this peaceful village except under the watchful eye of a pious physician for medicinal purposes. Education is prized and sought after, and the people being intelligent and elevated in character leads one naturally to conclude that the schoolmaster was early abroad. The M. W. Seminary is held in high repute by this people, and the sons and daughters of our farmers gather instruction from its halls of learning. Our sympathies are enlisted in behalf of our beloved institution. Our agent has visited us once, but we were then straining every nerve to complete the purchase of a parsonage, and could not therefore do, as I hope we shall be able to do, when he passes this way again.

The finances of this circuit I think are improving. By the patient toil of Brs. B. and D., the benevolence of the people, and the blessing of God, we have got a good brick meeting house, a parsonage, with stable, garden spot, &c., a little heavy furniture for the house also. We have done some over twenty dollars for the missionary cause, and about ten for Sabbath School purposes. My own support, though small, has come seasonably and acceptably. The spiritual interests of this charge may be judged by the following. 1. We have had no general revival. 2. We have had no help from neighboring ministers save on quarterly meeting occasions. 3. We have had two protracted meetings, which, together with the ordinary means of grace, have been well attended. We have had much to contend with, not only with the Devil and his emissaries, the world and common temptations, but some who profess Christianity, and differ from us in sentiment, have misrepresented us in doctrine and discipline, and have strove to tread Methodism under foot; but notwithstanding all this, the heaven is at work through the instrumentality of Methodism, and hundreds we have on this circuit who are conscientiously and religiously Methodists, not to be moved by a breeze or a whisper; taunts, scorn, smiles and frowns from the enemies of the cause, affect them not.

In a few more weeks my labors will cease on this circuit, the present ecclesiastical year will be past, and with it will flee my hopes and fears, joys and sorrows, trials and temptations, peculiar to the lot of an itinerant. My services, whether valued or not valued, will soon close, and I must commence another year of labor, perhaps among entire strangers, where new trials and temptations may await me. In view of the past I am laid under new obligations to God, and to resolve by divine assistance to be more faithful in preaching, in exhortation, in personal warning and reproof, and do more for the Sabbath Schools, Bible, Tract, Missionary and Temperance cause. And under an humble sense of past deficiencies, and with the conviction that I am at best but an unprofitable servant, I lift my cry to God for the welfare and peace of Zion, praying the "Head of the Church" to revive his work in the hearts of his true Israel, and so bless and direct them that every movement shall be to promote his own glory, the extension of his own kingdom, and the salvation of immortal souls.

C. C. MASON.
Phillips, May 16, 1845.

LETTER FROM GREAT FALLS.

State of the Church—Improvements of the house—Fellowship with other pastors.

Br. Stevens.—Being about to leave this place, the scene of my labors during the past year, and not expecting to return, in consequence of having received a commission as an Agent of the American Bible Society for New Hampshire and Maine, I wish to state a few things about my late charge. Though the past year has been one of great religious apathy in most parts of New England, and several trial to the true servants of God and their faithful flocks, yet much has no doubt been done, if the facts were known, to strengthen and give permanency to the churches and to cheer the real friends of Zion. When I came to this station I was most kindly received by this generous and noble-hearted people. They have cheerfully responded to all my wants and have more than paid me all my claims. Great peace and general prosperity have prevailed among ourselves.

During the last Conference year my register shows the following as some of the results of my feeble labors. Conversions, 30; Baptisms, 18; number received on trial, 25; number received in full, 31; number received by letter, 36; number dismissed by letter, 30; not gain, 41; funerals, 12; marriages 7; Sabbath School money, \$25; Missionary, \$80. Our meeting house also greatly needing repairs, and being most inconveniently arranged, the gallery being very high and over the doors, and the pulpit being directly in front of the gallery, we resolved to make a thorough alteration. Six hundred dollars being necessary to lend the bell, paint the house outside and inside, reverse the pews, make a new pulpit and place it in the back end of the house, and cut down the gallery and make an orchestra, I set about the work, and very soon raised the sum.

The house is now undergoing this most desirable alteration. The result of it will be to strengthen the Society very much. Already many pews have been sold to those who before would not buy. Also numbers more can be accommodated with seats who before could not be. The singers will then be able to see the preacher and the preacher the singers, and both the singing and preaching will be less exhausting and more easily performed than now, in consequence of the present height of the gallery and pulpit. Br. S., I wish you would give in the Herald a good model for building our sacred edifices. It is a great pity that our people should build so many churches directly contrary to all the principles of a correct architectural taste.

I cannot close this communication and refrain from stating another fact. Among other things which have endeared this place to me, the good understanding and Christian fellowship that have prevailed among the different clergymen of the town have greatly added to my gratification. We have met together every Monday afternoon, opened our associations by a prayer meeting, after which each presented a sermon for criticism. We have occasionally exchanged pulpits. This course has drawn us all, pastors and flocks, closer together, presented a strong front against sin, and concentrated our energies in advancing the Redeemer's kingdom. A word more and I am done. I never shall forget the dear people of Great Falls. I am almost sick at the thought of leaving them. So far as my knowledge extends our church in this place is not surpassed, if equalled, by any in the Conference. And I know of no place where I should rather live and die, than here. But duty seems to call me away. May the Chief Shepherd preserve the flock unto his heavenly kingdom.

Yours respectfully,
HENRY W. ADAMS.
Great Falls, N. H., May 20, 1845.

LETTER FROM MAINE.

Come-Outside in Maine—New Phases—Its Examinations.

Mr. Editor.—We have heard of the come-outside of Massachusetts and other parts of our land—heard of its vulgarities, absurdities and blasphemies. Some of our brethren in this Conference have expressed public thanks that their charges are not cursed with come-outside, &c. We are not very deeply cursed with the poison here, but have enough for us to see its native ugliness and awful deformity. From what I have read of these vagaries abroad, I question whether this—had it its conception and birth in Millerism, or the more bitter sentiments of that vial are being poured out, blighting and cursing every thing it touches.

To describe all that pertains to this come-outside, I think is beyond my power. The word "come-outside," as they call themselves, consists of three young men, some of them seeking to make a name and singularity by letting their language be large. With these are from two to three, or four young females who have fallen into the millerian vortex points, and travel from town to town, to place together, holding continuous meetings, to ever they can find any one to shelter them, or to hear their orgies in. Their pretensions to be truly astonishing. Being wholly on the come-outside plan, all their impressions and notions are mainly from God direct—hence, they wish to be *lie or roll on the floor*, or any other obscenity, or from the Spirit. Their denunciations of churches and ministers are a fully blasphemous cry is *Come out of her*. The churches being, in estimation, the hot-bed of wickedness, as come-outside can find a votary they dip them into their fire, then sealing them with a holy kiss and the kiss of their feet, they become pure as the angels, and arrived to that state, they cannot sin. The leaders have a stool-pigeon that he uses in a manner. They enter a house, and if they find a man rather credulous, this stool-pigeon immediately falls into a deep paroxysm of distress. Some person being named, a vociferous prayer is then the distress to leave the one and fall upon the floor; if it takes, they are besought by all possible, growing out of fanaticism, to come out. And strange to tell they do obtain success in this process, and dip them at any time of day. A deluded victim was immersed one cold night in a few days confined in child-birth. Such are the fruits of Millerism. What is the most surprising among us is, that some professors of religion, and church members give countenance to these deriding stars, by attending their meetings and robbing their course. It is evident to all that concern could not exist long without the feelings have pleasant voices to sing, and are the best of the cause.

O, sir, such exhibitions pretending to be sanctioned by the Bible, are enough to make angels weep over the follies of mankind. T. H. Sears, May 13, 1845.

S. S. I see by the public press, east and west, a deep conviction rests upon the public mind, that crimes are committed in their meetings and wise. Such being the facts, the civil authorities loudly called upon to keep a vigilant eye upon them. Such are the impressions in this section.

MONDAY.
Mr. Brock's memorial for location of a new office, on notice, was read. On motion, the memorial was referred to the committee. Mr. McFarland's memorial for location of a new office, on notice, was read. On motion, the memorial was referred to the committee. Mr. McFarland's memorial for location of a new office, on notice, was read. On motion, the memorial was referred to the committee.

TUESDAY.
The President's committee; The resolution of a former conference, of the 1st of May, to show that the great evil of the course of knowledge, (Danwoody), was an evil; The resolution of a former conference, of the 1st of May, to show that the great evil of the course of knowledge, (Danwoody), was an evil; The resolution of a former conference, of the 1st of May, to show that the great evil of the course of knowledge, (Danwoody), was an evil.

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LOUISVILLE CONVENTION.

Monday, May 12.—Bishop Andrew in the chair. Mr. Brock, of the Memphis Conference, presented a memorial from the mayor of Memphis, respecting the location of a Southern Book Concern in that city.

On motion of Mr. T. C. Benning, of Florida Conference, and E. Stevenson, of Kentucky, a committee on book concerns was appointed.

Mr. McFerrin presented a memorial from the Quarterly Conference of the Brook Street charge, Louisville district, asking the location of the book concern to be in this city, which was read and referred to the above committee.

The resolution offered by Drs. Smith and Pierce was then called up, and Dr. Paine, of Tennessee, addressed the audience. He entered into a brief history of the origin and progress of the difficulties of the church on the subject of slavery, stating that the true position of the South is at present. He maintained that separation was the best and only means of meeting an emergency, which, however the causes leading to it might be deplored, had nevertheless to be met in the best manner. A necessity was undeniably found to exist on both sides, both North and South. He reviewed the efforts made at the General Conference of 1844, by both parties, to compromise the difficulty. The result was a failure, which left the practicality of compromise in hopeless despair.

He proceeded to indicate the character of this movement from the imputations of schism and secession. The bishop appointed the following as the committee on the Southern Book Concern:

Wm. Winsor, E. Stevenson, M. Brock, H. A. C. Walker, T. Crowder, Thomas Johnson.

Tuesday, May 13.—Bishop Andrew in the chair. The President called for memorials and reports of committees; no response.

The resolution offered by Drs. Smith and Pierce on a former occasion was then called up, and Mr. Crowder, of the Virginia Conference, said:—His object was to show the purpose of the discipline to extirpate the great evil of slavery could not be carried out by the course of the abolitionists. He was free to acknowledge, with his brother from South Carolina, (Mr. Danwells), that slavery, under some circumstances, was an evil; yet he had properly said that, under other circumstances, it was not an evil. Indeed the Bible did not condemn slavery as a sin, as it now exists among us. St. Paul has classed kidnappers with the most flagrant offenders; and it was in view of this principle that the general rule inhibiting the buying and selling of men, women and children, with the intention of enslaving them, was introduced into the discipline.

This principle (kidnapping) led, in the first instance, to the slave trade, which is now sought to be put down by nations. This is what he understood slavery to be in the abstract, and this is what the discipline assumes to be wrong, and what the gospel proposes to extirpate, and Christianity to destroy. Slavery, in the concrete, was an evil in many particulars, but it is a necessary evil, and therefore it cannot be regarded as a sin. We must manage the subject in the best possible manner.

Mr. Brush, of the Kentucky Conference, presented memorials from the Wesley Chapel and Fourth and Eighth street stations, in relation to establishing the book concern in Louisville, which were referred to the committee on the book concern.

Mr. Evans asked for privilege to offer a resolution, which was granted, and he then submitted the following:—

Resolved, That, in the judgment of this convention, it is not necessary that the general causes and necessities for a separate organization should be discussed any longer, unless some members from the border Conferences should think it proper to do so, in order to represent their portion of the church correctly.

Mr. Evans, in support of his resolution, said that all the leading or main questions had been fully discussed, and thought, therefore, it was time to bring the arguments to a close.

Mr. Brush said, so far as he was concerned, he had no particular desire to speak, nor did he believe any of his colleagues had any special inspiration, prompting them to address the convention. They had held a caucus and proposed to select some member of their delegation to represent the views of Kentucky, yet they were a little fearful to make an election, lest the act of designating a special speaker should draw away the spirit. They had, therefore, concluded to await the moving of the spirit.

Mr. Kavanaugh said he was not in the meeting to which his brother alluded, and did not therefore understand that there was a determination upon the part of the delegation from Kentucky not to speak. He had been pleased with the course the discussion had taken—the sentiments expressed by the brethren from the South proper, accorded with the views of those from the North, and the South was fully satisfied we owed it to God and the church to separate. It is true, said Mr. Kavanaugh, the border Conferences had been greatly agitated; but, in the end, they can bear more to the extreme South. In the face of the South, and the South was fully satisfied we owed it to God and the church to separate. It is true, said Mr. Kavanaugh, the border Conferences had been greatly agitated; but, in the end, they can bear more to the extreme South. In the face of the South, and the South was fully satisfied we owed it to God and the church to separate.

Mr. Stringfield, of Holston Conference, Messrs. Patton and Monroe, of Missouri, followed—showing the position which their Conferences occupied in relation to the great question. They all showed their warm adherence to the South, and assured the convention that, though they had been somewhat disturbed by internal divisions, in the end their people would go on with their Southern brethren.

tion be now taken on the resolution offered by him some days since. Dr. S. said that he would take occasion to remark that the projected discussion on this resolution was not because of any material difference of opinion on the main question (as the remarks of speakers would show) which had brought the convention together, but to meet the wishes of many who were in attendance, who were seeking information, which information had been withheld by those journals of the church to which they had access.

Mr. Harris, of the Memphis Conference, fully confirmed the statements made by his colleagues, Messrs. Brock and McMahon, in reference to the unanimity of sentiment and action existing among the people in that Conference. He only knew of two dissenting voices in the whole extent of his work.

Mr. Catlett, of the Holston Conference, said that in view of the action of the Baltimore Conference, a portion of their work might be considered border. They were separated from the Baltimore Conference by New River, and all along the margin of that stream the people entertained the same views on the subject of division.

Mr. Evans, of Georgia, withdrew his resolution, and Dr. Smith's resolution was called up and read. When the vote was about to be taken, Mr. Boyle arose in his place and said that he had come to the Convention with cherished impressions that a separation was not necessary, but since he had listened to the discussions and heard the representations of the brethren from all parts of the South, he was fully satisfied that the separation was inevitable. He should therefore vote for the resolution, and felt it due to himself to make this avowal, believing that it was understood by the delegation from Missouri that though the necessity with them might not be so imperative, yet, making common cause with the South, it was the interest and duty of Missouri to go with the Southern organization.

Mr. Green, of Missouri, said he had been for a long time a member of the Missouri Conference; he claimed to understand the sentiments of that people; and he did believe that the interests of Methodism in that region required the separation. Having concluded his remarks the question was taken and passed, with one dissenting voice.

The following is the resolution: Resolved, by the Delegates of the several Annual Conferences in the South and Southeastern States, in General Convention assembled, That we cannot sanction the action of the General Conference of the Methodist Episcopal Church, on the subject of slavery, by remaining under the ecclesiastical jurisdiction of this body, without deep and lasting injury to the interests of the church and the country; we, therefore, hereby intimated our dissent from the action of the General Conference, and felt it due to ourselves to make this avowal, believing that it was understood by the delegation from Missouri that though the necessity with them might not be so imperative, yet, making common cause with the South, it was the interest and duty of Missouri to go with the Southern organization.

On the passage of the resolution Bishop Soule observed that the vote was very remarkable for its unanimity. The Convention adjourned.

Thursday, May 15.—Bishop Andrew in the chair. The President called for reports—no response. He called for petitions and memorials.

Mr. Brush, of Kentucky, presented a memorial from the mayor and city council of Louisville tendering inducements to the Convention to locate the South Book Room in that city.

Mr. Brush also presented a memorial from the citizens of Louisville, with two hundred and fifty signatures, and from one fifty-eight lawyers of Louisville—all asking the location of the contemplated book concern in this city.

On motion, the Convention resolved itself into a committee of the whole, for the purpose of considering the report of the missionary committee. Mr. Early was called to the chair and the report read.

After some discussion upon the merits of the report, the committee, on motion, arose, reported progress, and begged leave to sit again.

Dr. Bascom, chairman of the committee on organization, presented and read their report, which occupied one hour and three quarters. It recommends a southern organization under the name of the Methodist Episcopal Church South.

On motion, it was ordered that one hundred copies be printed for the use of the convention.

Friday, May 16.—Bishop Soule in the chair. The convention resolved itself into a committee of the whole, and resumed the consideration of the report on missions.

Rev. Mr. Green, of Tennessee, spoke to the question of location, and gave his reasons for preferring Nashville to Petersburg, Va., and stated facts in relation to the soundness of the banks and merchants of Nashville, which he represented on as solid a base as the Blue Ridge.

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MEXICO AND TEXAS.—The English mail steamer from Vera Cruz arrived at Havana on the 7th instant, bringing a dispatch from the Mexican Government, advising him that the boundary lines of Texas had been defined and settled, and her independence guaranteed by a convention between England, France, and Mexico.

CURE FOR CANCER.—It is said that the yolk of an egg, mixed with salt as long as it will receive it, and used as a salve to a cancer twice a day, has been tried with very beneficial results.

The Rev. Calvin Fairbanks, who was convicted of aiding negroes in escaping from slavery in Kentucky, and sentenced to fifteen years' hard labor, is awaiting sentence in the prison, with a negro holding one end of the saw and himself the other. Had he aided a son of any of his persecutors in escaping from slavery in Barbary, he would have been lauded as a philanthropist of the noblest character.

We understand the son of a distinguished Congregational minister, who removed from New Hampshire a few years since, has become a Roman Catholic, and is studying for the priesthood in Boston.

Nearly one half of the members of the Louisiana Convention, now sitting to revise the constitution and laws of the state, are Creoles—and one of them is President of the body.

Chlorophyllalcoholpolyphuric and chlorophyllalcoholpolyphuric are the *brif* names proposed by M. le Dr. N. Simon for two acids formed by the action of sulphuric acid on corresponding combinations of naphthalene with chlorine.

Summary of Intelligence.

Letters from Nashville and from the Hermitage render it highly probable that the ex-President is already among the dead. On the 4th his limbs were swollen from his feet upward, and his respiration was feeble and difficult. On the 7th he commenced a letter to Mr. Blair, but was unable to finish it. His mind, however, is represented as vigorous and clear, and his memory unclouded. He is said to manifest the most perfect patience and resignation to the Divine will, and confident assurance of salvation through the atonement and mediation of the Savior.

We learn from the Salem Register that the schooner "Daniel Webster," from Ellsworth for Boston, was wrecked in the gale on Saturday. She sprang a leak filled and capsize, and four persons perished. An eastern schooner was lost on Squam bar in the same gale, crew saved in the life boat.

The Tribune says—The extent of the tearing down old buildings and erecting new ones, going on at the present time in New York, is almost incredible. Broadway and Nassau streets, from the Park to Wall street, will not be recognizable in a few weeks. In other and indeed in all directions similar changes and improvements are going on.

Mr. Daniel Shannon, a worthy and until recently poor inhabitant of Jackson, Mich., received a letter a few days since informing him of a deposit in a bank in Ireland, in his favor, of \$30,000, which proved to be a portion of an estate to which he is heir at law.

A railroad meeting held at Rutland last week is said to have been attended by delegates from nearly every town on the route. Books for subscription to stock are to be opened early in June; and it is understood that the results of the survey are soon to be published.

The printing establishment of the Presbyterian Board of Foreign Missions, at Lodiana, North India, was almost destroyed by fire on the 28th of January last. Loss \$10,000.

A new and valuable deposit of iron ore has been discovered in Herkimer Co., New York, about ten miles from the city. The Herkimer Journal says it is of the magnetic species, it is of the best and richest quality, and inexhaustible in supply.

OUR NATIONAL UNITY.—The N. Y. Historical Society has with great unanimity rejected the proposition to change the name of the U. S. of America to that of *Alleghania*. The change found no favor with the people. If the name *WASHINGTON* had been suggested it would have taken better.

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There is scarcely any name in the records of American literature brighter than that of Sprague. The following manly, tender and exquisite expression of fraternal sorrow, though not new, cannot be unacceptable to our readers.

I SEE THEE STILL.

BY C. SPRAGUE.

I see thee still;
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old,
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear;
In every scene to memory dear,
I see thee still.

I see thee still,
In every hallowed thought round;
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silver chain by thee braided—
These flowers, all withered now like thee,
Sweet sister, thou didst call for me;
This book was thine, here didst thou read;
This picture, ah! yes, here indeed,
I see thee still.

Here was thy summer noon's retreat,
Here was thy favorite favorite seat;
This was thy chamber, here, each day,
I sat and watched thy sad decay;
Here, on this bed, thou didst die,
Here, on this pillow, thou didst die;
Dark hour! once more my tears unfold,
As I saw thee, pale and cold,
I see thee still.

Thou art not in the grave confined—
Death cannot chain the immortal mind;
Let earth close o'er thy sacred trust,
But goodness dies not in the dust;
Thou, O my sister! 'tis not dead;
Beneath the coffin lid I see,
Thou to a fairer land art gone;
There let me hope, my journey done,
To see thee still.

BIOGRAPHICAL.

SARAH ANN, wife of Lowell Knowles, died in Corinna, March 29, aged 36 years. She was converted when about eleven years of age, joined the M. E. Church, was a useful member the last fifteen years, possessed gifts as well as graces, and her exhortations and prayers will long be remembered. She was truly a lover of family worship. She erected the family altar and sustained it about five years, when God heard her prayers, converted her companion, and her dying request of him was that he would ever maintain family devotion. In death she was happy and triumphant, shouting with her dying breath the praises of her Savior and her God. "O, death, where is thy sting?"
Corinna, May 5, 1845. J. BENSON.

ETHEL, wife of Jonathan Dearborn, died in Corinna, April 27, aged 53 years. Sister D. had been a member of the M. E. Church nine years, and has ever been constant in her attendance to it. As a companion, she was kind and affectionate; as a mother, devoted to the interests of her children, and ever manifested a special regard for their spiritual welfare. In her neighborhood she was loved and respected, and her memory will long be cherished. Her sickness was short, and her death unexpected, until a few hours previous to her exit; but we trust she had a treasure in heaven, and has gone to possess it. May abundant grace rest upon the afflicted husband and children.
Corinna, May 5, 1845. JOHN BENSON.

MRS. CAROLINE B. SLADE, wife of Mr. Jonathan Slade, and daughter of the late Dr. John Winslow of Swansey, died of consumption, in Somerset, Mass., Feb. 1, aged 33. She was heard to say, "Not my will, but thine be done." Deeply wounded, yet her friends' sorrow not as others who would have no hope. Cut down in the vigor of life, we trust she is transferred to a fairer clime, where

"On greenest fruits, that never fail,
Thou enter immortal glow."

At such a time how cheering are the words of Him who said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."
M. J. TALBOT, JR.
Swansey, May 13, 1845.

BETSEY PAINE, daughter of the late David Gray, and grand-daughter of Dr. Winslow, died in Somerset, of consumption, March 29th, aged 32. Jesus said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."
M. J. TALBOT, JR.
Swansey, May 15, 1845.

MR. CHARLES B. WINSLOW, son of the late Dr. Winslow, died in Swansey, of consumption, aged 37 years and 11 months. Some weeks previous to his departure, Mr. W. gave satisfactory evidence of having "passed from death unto life." I frequently visited him. He said to me that, giving up all for Christ, and trusting in him, he had "peace in believing, and joy in the Holy Spirit;" had a good hope in His mercy, and was perfectly willing either to live or to die. Tears repeatedly flowed from his eyes while he talked of his feelings. On one occasion, when, on account of his weakness, I requested him not to talk much, he said, "I cannot help but talk." When urged to continue to trust in the Savior, he replied, "I could not, for worlds, put my trust elsewhere." His hope and confidence continued firm to the end. A little past twelve, A. M., May 6, his afflicted mother asked him, "Charles, is the Savior precious to you?" He had lost the power of utterance, but gave a sign which was understood affirmatively; then closed his eyes, and fell asleep without a struggle.

MICHAEL J. TALBOT, JR.
Swansey, May 13, 1845.

ELEANOR, wife of Br. John Gould of this place, died of consumption the 2d inst., aged 32 years. She was a member of the Methodist Church, and ever adorned its communion. Her interest in the welfare of those who ministered at the altar was deep and abiding; and long will that interest be remembered with unfaded gratitude by her predecessors and myself. "The sun of her soul" was partially obscured by clouds during the greater part of her Christian life; yet, amidst the doubts and fears to which she was peculiarly subject, her humility and sincerity, her anxious desire to be and do right, were distinctly seen. Her end was peace. For several weeks her sky was without a cloud; and when, a little previous to her departure, she was told that she could live but a few hours, she raised her hands, already bearing marks of death, and praised God aloud. Half an hour before she died, she fell into a natural slumber, which gradually became deeper, until she ceased to breathe.
Camden, Me., May 9, 1845.

MISS ORILLA BANCROFT died at Waterville, of consumption, May 11, in the 24th year of her age. Cut off in the morning of life, yet enabled through grace to give up the world, she calmly yielded her spirit to God, in certain hope of a joyful resurrection.
A. S. RICHARDSON.
N. B. Printers in Worcester, Mass., and in Vermont, are requested to copy. A. S. R.

MR. JAMES BRACKET, of Weston, died suddenly, April 26, in the 61st year of his age. He was converted about three years ago, and like too many, neglected family prayer, and of course did not go on to perfection. After hearing a sermon on family prayer, he became a doer of the work. Saturday evening he wished his wife to read a psalm, then requested his little daughter to read another, and then bowed in prayer. He felt much of the power of God. After prayer he retired in usual health; his wife awoke about 2 o'clock, and his spirit had fled. He was a member of our church, and much beloved by all.
B. LUFKIN.
Weston, May 9, 1845.

JESSE SQUIRES died at his residence, Monday, April 21, aged 65 years. He had been a member of the Methodist E. Church about 40 years, and for a number of years the only Methodist in the place. He lived to see under God a church raised up, a good and convenient house of worship, and an interesting congregation. His house for years has been a place where the servants of God have often rested their weary limbs. Father S. lived a Christian life, and died in peace.

WM. S. SIMMONS.
Mechanicsville Mission, May 12, 1845.

SISTER ABIGAIL MANN died in Hanover, Mass., the 24th ultimo, in her 75th year. She was converted in 1811 under the labors of Father Pickering, and joined the M. E. Church in East Abington. Sister Mann (in the morn of her experience) was persecuted by those who looked upon the Methodist preachers as erroneous teachers; but she maintained her integrity. She has gone, we trust, to enjoy an unfading treasure in the kingdom of God. By this dispensation of Providence two children have been bereaved of an affectionate mother, and the church of one of its most worthy members. May her sudden departure be sanctified to their highest good.
May 8, 1845. S. G. USHER.

NABUM, son of Heald L. and Bathsheba Moore, died in Trenton, Me., March 30, aged about 3 years and 10 months. His sickness was extremely distressing, but of short duration. He was an interesting little boy, but he that said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," was pleased to take him to himself. Brother and Sister Moore deeply feel their loss. But when life with them shall be ended, and they gone from earth away, may they meet little Nabum in the better world.
Trenton, May 12, 1845. L. B. BRACKETT.

SLAVERY.

From the Western Christian Advocate.

SOUTHERN POLITICO-RELIGIOUS TERMS OF COMPROMISE.

Our readers are aware that various terms of compromise, to adjust the difficulties in the church, have been presented to the public, most of them have been rejected, either in whole or in part. Two principal terms of compromise have been generally required by our Southern brethren, both in their Conferences and by their writers. They are the two following, namely:

1. Reparation for the past, by restoring Mr. Harding and Bishop Andrew to their former relation to the church.
2. Security for the future.
And we may add another, not just insisted on in so many words, but to be inferred from the former two, or necessarily growing out of them. It is the following:

3. Assistance and protection in sanctioning, continuing, and perpetuating slavery, by the judicatories of the church, her executive officers, and her presses.
Such are the terms on which the South would settle the present difficulties, and these terms which the church, we are persuaded, will never agree to. Let us examine each of these conditions, and see what they demand.

First. *Reparation for the past is asked.*
The church is required to undo the action against Bishop Andrew and F. A. Harding.
The Bishop is to be permitted to retain his fifteen slaves, or more, and at the same time to exercise his official duties in the church. While he is presiding in Conferences, ordaining preachers, and doing the other duties of his station, his slaves must be disposed of in some of three ways—
1. They must be hired out by the Bishop to masters, for wages, at perhaps as high rates as are usual.
2. Or they must be placed under a hired overseer, who generally is none of the most humane persons in the world. Or, 3. The Bishop must act the overseer himself, when at home, carrying the overseer's whip under his arm, and using it too, when necessary. We must say that this is not tolerable in a Methodist Bishop; and it is useless to propose that such a course should be allowed.

Add to this, Mr. Harding must be freed from censure; and hence, every tyrant preacher in Maryland, Kentucky, and Missouri, in imitation of their more Southern brethren, must also be permitted to obtain slaves by marriage, purchase, (at the Barracks, if necessary,) or in any other way in which they may be obtained.
What would be the consequence of such reparation? Why, that every preacher, south of the Ohio, must lose caste, unless he have slaves, few or many, (and the more numerous the more honorable,) either to oversee them himself, place them under a hired overseer, or have them hired out to the highest bidder. Few preachers would be able long to tolerate such encumbrances, and if they would, their services would be of little use in promoting godliness and in elevating man, while they act so conspicuous a part in enslaving and oppressing their fellow men.

Such reparation is out of the question, and the proposition containing it cannot be even entertained for grave consideration.

Secondly. *Security for the future is demanded.*
Some would demand, they have demanded, peremptorily, to erase every thing in the Discipline against slavery, and let it all alone. Or it is asked to leave the matter entirely to the South, to manage as they deem best. The application of rules in practice in reference to slavery, we allow, must belong to them in the nature of things. But, for the General Conference to take no cognizance whatever of the matter, would be strange indeed. Whatever preacher and member would deem himself at liberty to buy and sell human beings, for gain, as he would any other article of traffic, without the least censure. Such a course could not be tolerated by the great body of the South, any more than by the North. We doubt if there be one hundred Methodists in Maryland, Kentucky, and Missouri, who would endure or bear such a state of things as would shortly result from this security process.

Thirdly. *The church must furnish official assistance and protection in sanctioning, continuing, and perpetuating slavery, by her Discipline, her judicatories, her executive officers, and her presses.*
This demand has not been made in just so many words, but it has in part been asserted, and it would follow as a whole, from acquiescence in the two former requirements.

And then all the judicatories of the church must employ their official authority, in supporting slavery. The General Conference must shape the Discipline into due form, or they may let it alone with its present letter. But censure, and pastoral letters, and resolutions, must all speak a language, so as not to touch or molest the institution of slavery in any of its parts whatever. Bishops, Editors, Book Agents and Missionary Secretaries, must be chosen of the right stamp, so as to let alone the delicate subject of trafficking in human chattels.

And then the Annual Conferences must pass no resolutions against slavery, but offer some kind of sanction about preaching to the slaves, and about the conversion of their masters who traffic in such vendibles as church members. Proslavery, or the itinerancy, candidates for full connection, and the characters of all the Conference members, must be so watched as there will not be a trace of abolitionism about them. And local preachers, too, must be carefully overseen, so that none of them are to be ordained, except those who have no evil thing to say about man-stealing, or such political or civil things which properly belong to Caesar.

After this, the Quarterly Conferences have their parts to act, in keeping precisely with the models furnished by the General and Annual Conferences. Local preachers must be licensed, and recommended to the itinerancy, and the licenses renewed of those only who are of the true succession. Exhorters and stewards must be looked after, as a matter of course, so as to be sure they are orthodox, and men of prudence.

But every grade of pastorate must also comport in their respective executive departments, with the foregoing. The Bishops must watch the reputed abolitionists and anti-slavery men, and none of these must be appointed Presiding Elders, or placed in prominent stations. Presiding Elders must see to those under their care. The preacher in charge must watch the church members, and see that kind men select for leaders, or nominate for trustees or stewards. In short, Bishops, Presiding Elders, and preachers in charge, must protect their brethren who have the onerous duty of buying, selling, or inheriting slaves intrusted by Providence to their paternal care.

And then the press must do its full share of the general work. The Southern editors must be permitted, nay, authorized and enjoined, to say what they please about the abolition north, or the reckless majority of 1844, while every good thing must be said about slavery—not, indeed, about buying and selling slaves, or annulling marriage, or any such naughty thing—but about the oral instruction of the slaves, and the kindness of masters who buy and sell them for God's sake. But the northern editors must be muzzled, except to excuse some ugly things in the south that they cannot help noticing, and to curse heartily once in a while an anti-slavery man, and call them Abolitionists and mad dogs.

It might be suggested, too, after a little while, when things are ripe for it, to take into consideration the propriety of having two indices prepared, in imitation of His Holiness. The one would be an *expurgatory Index*, which would provide that in due time the writings of Wesley, Watson, Clarke, and others, should be rid, in future editions, of those nasty things they said about American slavery, with which they ought never to have meddled. The other would be a *prohibitory Index*, that would guard, in future, against publishing any book, pamphlet, editorial, or communication, that would come within many miles of touching slavery.

This slavery must be sanctioned, protected, and perpetuated by all the enactments of the authority of the church can make—by all the proceedings of her Conferences, whether General, Annual, or quarterly—by all her functionaries, whether Bishops, Presiding Elders, preachers in charge, editors, agents, &c. And the Methodist press, the most powerful in the world, must be made tributary to supporting the great evil, or, in other words, a system morally wrong—and so far wrong as to be at variance with every commandment of God's own decalogue.

The foregoing, we believe, is a real picture of what may be expected, if the terms of compromise referred to should be complied with. Those who now demand, or ask it, would presently contend against it. Voices of protest, denouncing it, would be heard, not from New England or Ohio only, but from Kentucky, Missouri, and the furthest South. Methodism could not live one half generation, if the two first terms of compromise were granted, (and these include the third,) and we may as well be dashed at once into any fragments as there are pastoral charges in our church, as to make these concessions that would utterly unchristianize the church.

The foregoing is a mere abrupt sketch of the vast topic which we sketch. Our limits will not allow us to present to enlarge. But these demands are not properly made by Southern Methodism. They are the demands of the political proslavery spirit of the South, which has gilded Methodism into its measures. The voice is Jacob's, but the hands are Esau's. The Lord save the church from this ultra political despotism.

For Southern brethren, as good Christians and good citizens, would employ their ample talents and great Christian influence, in soberly endeavoring, in their respective States, to promote a gradual emancipation of the slaves, they would do a great and God-like work. But if, instead of this, they will employ their vast moral resources in sanctioning and prolonging slavery, (to perpetrate it is impossible,) with its moral abominations, they will bring upon themselves the curse of Almighty God—they will promote schism in the church—they will be hissing and a by-word among all good men—and the very political demagogues, whose aids they may become, will curse them in their hearts, while they employ them as instruments to accomplish their purposes. We would say to our Southern brethren, *RAISE*. You are in danger of entering on a work in which you can receive no aid from God, or no co-operation from good men, except such as are misled by error.

Methodism has always refused to be a politico-religious party. According to the principles of the excellent Discipline, founded on Scripture, it tolerates slavery to certain persons, under certain circumstances, for a time; but it never sanctions slavery as either right or good; much less can it furnish auxiliary influences in protecting and continuing slavery. The ultra abolitionists would lay Methodism under contribution in accomplishing their rash and unscriptural purposes, while proslavery nullifiers would lay it under a similar contribution in forwarding their designs. Methodism cannot be thus employed by either without periling its very being. It never can be forced into such measures. The ultra men, both of the north and south, will be disappointed. They may separate or secede just as soon, and to such extent as they can, and yet Methodism will grow and flourish, supporting law and constitution, and at the same time on the side of sound morality, and of religious and political freedom, constitutionally and Scripturally asserted and maintained in every jot and tittle, to the full extent of the just rights of all men. *Bondage*, of soul or body, Methodism will never be brought to support, sanction, or defend;

and it is a work of mere supererogation to attempt to press into such services the followers of Wesley, Asbury, McKendree, and their successors.—The thing is impossible.

SUNDAY SCHOOLS.

For Zion's Herald and Wesleyan Journal.

SABBATH SCHOOL ADDRESS.

At the S. School Convention holden in Saco, 8th inst., we were appointed a committee to address the Sabbath Schools upon Portland District through the Herald and Journal.

Dear Brethren:—The S. School institution has for so long a time received your attention, that it will be needless for us to speak of its origin and progress. We will not even attempt to discuss the merits of this Institution. What we desire is, to incite you to more vigorous action. We are inclined to the opinion that the church does not place a due estimate upon this blessed cause. From the reports made by the Preachers and Superintendents at the Convention in Saco, it is evident that there is a want of interest in the cause of S. School instruction, and of course a corresponding deficiency in action.

The time was when parents could send their children to the S. School and feel, perhaps, that they had performed their whole duty. But, dear brethren, have not these days passed away? Will God any longer "wink" at such a course? Can a Christian parent any longer be justified in sending his children to the S. School, and remain at home himself? Has it not become the duty of parents to say to their children, "Come, and go with us, and we will do you good?" Can we expect that our children will feel interested for themselves if we are not truly interested for them? And can we manifest our interest more clearly and effectually than by attending the S. School ourselves, and putting forth every effort to render it interesting and profitable? These, dear brethren, are plain questions; let each one answer for himself.

There are at least two reasons why every Christian parent should attend a S. School. First, that they may engage as teachers, and thereby assist the youth in obtaining a knowledge of the Word of God. But some parents are unwilling to take charge of a class; and though urged to do it, they will cry—"I pray thee have me excused." The reason which they offer is that "they are poorly qualified to perform the duties of a S. School Teacher." If this objection is valid, it constitutes a second reason why they should attend a S. School, viz: that they may study the Word of God themselves, and become qualified for the discharge of so important a duty.

This duty is binding upon all, but especially upon Christian parents. And what time and place more fitting than the Sabbath and the S. School to attend particularly to this duty? We hope no parents will now say, (as has been said,) that "they will not attend the S. School because they will expose their ignorance." Better to expose it now, while there is an opportunity of obtaining a knowledge of the Word of God, and of correcting the errors of the head and heart, than in the Judgment, when an attempt to rectify our mistakes will prove unavailing. We are never too old to study the Bible and do good to others. The idea is preposterous, and a thousand excuses will fail to free us from our obligation to do it. God will not relinquish his claims upon us.

O! Christian parents, if you love the church of Christ, if you love the children of her hope, we entreat you to give this cause your hearty support. Let not your worth be estimated by mere dollars and cents. The amount of good which you are capable of accomplishing can only be seen in the light of eternity. Put forth, then, your personal efforts in this cause, and many may yet rise up to call you "blessed." The responsibility of S. School Teachers is so great, that we feel justified in addressing to them a word of exhortation and encouragement.

You are not ignorant of the fact that the souls committed to your care are of infinite value, that their existence will run parallel with the existence of Jehovah. We are never too old to study the Bible and do good to others. The idea is preposterous, and a thousand excuses will fail to free us from our obligation to do it. God will not relinquish his claims upon us.

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Yourself, dear brethren, is second only to that of the "Legate of the skies." Be faithful, and God only knows what good you may accomplish. Be faithful, and that tide of Infinite Philosophy which is flowing in upon us from so many quarters, and aiming to sweep from us the foundation of all our hopes, shall be stayed in its course! Be faithful, and the church may become what she ought now to be, "the salt of the earth, the light of the world." "Be not weary in well doing," dear brethren, "for in due season you shall reap if you faint not," and in the light of a glorious eternity realize the precious truth of those promises of God, which say—"He that goeth forth and weepeth, bearing precious seed, shall doubtless return again bringing his sheaves with him." And they that turn many to righteousness shall shine as the stars for ever and ever.

Yours,
H. M. EATON,
A. A. WILLITS.

May 13, 1845.

For Zion's Herald and Wesleyan Journal.

SERIOUS CHARGES AGAINST JOHN SMITH.

A CASE OF CONSCIENCE.

Westfield, May 12.
Mr. Editor:—I set up business a little more than two years since in a pleasant country village, and was a year since in full tide of successful experiment. At the commencement of the year I was under the necessity of engaging a new foreman; and as your old acquaintance, "John Smith," had always professed to be my friend, had a tolerable knowledge of the business, and withal was a very conscientious man, I engaged him to fill that place in my establishment upon the condition that he might leave my employ at any time when he became dissatisfied. Well, I knew nothing of any dissatisfaction, until the other day I received the following line:—"Mr. E.—M.—This is to inform you that I cannot conscientiously continue longer in the employ of a man, the rules of whose shop are so tyrannical and unjust."

Yours, &c.
JOHN SMITH.
What can be the matter, thought I. Mr. Smith knew those rules were before he engaged with me; however, he has a right to go when he pleases; and I have nothing to do but to look up another man to fill his place. So I got upon my horse and rode over to the village, and what do you think was my surprise to find that not only Mr. S. but six of my ten journeymen were gone with him; and also to learn that for a number of months he had been laboring to produce dissatisfaction among them, telling them their wages were too small, their labor too hard, and the rules of the

shop were oppressive; and not satisfied with what he could do himself, called to his aid my rival across the way, who promised them a better chance if they would come over to his shop. And not only has he endeavored to get away my men, but also my customers; when they came for their work he advised them in future to go to Mr. W.'s shop, told them our work was not so good, and it would be for their interest to employ him in future. Well, when he thought he had all the journeymen sufficiently stuffed, he wrote me the above notice. You will bear in mind that all this time he professed to be my friend, and continued voluntarily under the obligations which he assumed when he entered my employ.

And there is no doubt but that he would by these means have entirely broken up my establishment, had not my friend Dexter dropped in, just at the time he was maturing his plans, and put in a good word for me. Dexter by the by is a noble fellow. Smith got angry and challenged him to fight, but he gave him to understand that he was not a fighting character, and that he was not afraid to be called a coward. To be short, D. induced four of the journeymen to stick by me. My object, sir, in writing to you, is to make the following inquiries.

1. Was the course of John Smith honorable.
2. Was it honest.
3. What kind of a conscience has John Smith?

Yours in love, E.—M.

For Zion's Herald and Wesleyan Journal.

THE TREMENDOUS POWER OF BISHOPS.

The power of Methodist Bishops, and the danger of their using it improperly, may be seen in the following extract from "Tract for the Times, No. 11." Read it, dear friend, and tremble.

"1. The Bishops who have this power itinerate throughout the land, and are therefore cut off from local or selfish partialities in making the appointments. They may be now in Mississippi, and next season in Maine, and are more than any other men 'in labor abundant.'"

2. They have no superior salaries above their brethren of the ministry, and are considered to be of the same ministerial order, having only a distinct office, which itself is based on expediency, not on an alleged *apostolic succession*.

3. They have no vote in any question to be decided in General or Annual Conferences, not even in making rules by which they themselves are to be governed.

4. Their conduct, both private and official, is examined at every General Conference by a committee of one from each Annual Conference. They are thus virtually arraigned and examined every four years, however pure their reputation.

5. Any person, lay or clerical, can appear before this committee and accuse the Bishop, and that too in his absence, and without giving him any previous notice.

6. A Bishop may be arrested and expelled not only for immoral, but for improper conduct—a severity used towards no other member of the church, for "no one but a Bishop, not even a child or a slave, can be expelled for the first improper act of that character." (*Hedding on Discipline*.) And an improper use of his powers comes under this head.

7. If a Bishop be expelled, he has no appeal: a privilege enjoyed in every other department of the church.

If there is any oppression in the Methodist Episcopal Church it is on the Bishops. No officer of any other enlightened body on earth, civil or religious, is so severely restrained, and it is indeed questionable whether any man should expose himself to the liabilities which may result from such peculiar restrictions."

For Zion's Herald and Wesleyan Journal.

NOVEL READING.

The Christian has no time
To weep o'er fainting tales
Of sentimental love
And misery. Such wails
The love-sick swain or damsel may approve.
The Christian's thoughts on nobler objects rove.
'Tis eve, the close of day,
From toil and labor free,
His soul has time to list
To nature's melody;
Has time to trace the grand
With knowledge and with truth—
With genius that give to age
The sunny smiles of youth.
He has no time to die,
Her shield is round him spread,
And while he listens to her voice,
He has no time to die.
O'er histories of wondrous things
Which were or might have been,
Perchance, a ray of truth may shine
From one in every ten.
And truth he seeks, but does not choose
To search creation o'er,
For pearls that gleam around his path,
And sparkle by his door.
An ocean he would not explore,
To find a costly gem.
When husbands could be had, or more,
By just accepting them,
No more he'd seek in fairy tales,
Or legends wild, nor yet
In witching romances, to find
A spark of truth or wit.
While God's own holy truth displays
The crown that he may win,
When God's own spirit so declares
That waste of time is sin.

E. Weymouth, Mass. HARMONY.

IMPRISONMENT OF THE LEARNED.

Imprisonment has not always disturbed the man of letters in the progress of his studies, but often unquestionably has greatly promoted them. In prison Boethius composed his work on the Consolations of Philosophy, and Grotius wrote his Commentary on Saint Matthew, and other works; the detail of his allotment of time to different studies, during his confinement, is very instructive. Buchanan, composed his excellent Paraphrases of the Psalms of David.

Cervantes composed the most agreeable book in the Spanish language during his captivity in Barbary.

Fleta, a well-known law production, was written by a person confined in the Fleet for debt; the name of the place, though not that of the author, has thus been preserved; and another work, "Fleta Minor, or the laws of Art and Nature in knowing the bodies of Metals, &c.," by Sir John Pettus, 1683," who gave it this title from the circumstance of his having translated it from the German during his confinement in this prison.

Louis the Twelfth, when the Duke of Orleans, was long imprisoned in the Tower of Bourges, applying himself to his studies, which he had hitherto neglected, became, in consequence, an enlightened monarch.

Margaret, queen of Henry the Fourth, king of France, confined in the Louvre, pursued very warmly the studies of elegant literature, and composed a very skillful apology for the irregularities of her conduct.

Charles the First, during his cruel confinement at Holmby, wrote the *Eikon Basilike*, "The Royal Image," addressed to his son; this work has, however, been attributed by his enemies to Dr. Garden, who was incapable of writing the book, though not of disowning it.

Queen Elizabeth, while confined by her sister Mary, wrote several poems, which we do not find she ever could equal after her enlargement; and it

is said Mary Queen of Scots, during her imprisonment by Elizabeth, produced many of her poetic compositions.

Sir Walter Raleigh's unfinished history of the world, which leaves us to regret that he had not been celebrated by his sublime genius, was the fruits of eleven years imprisonment, was written for the use of Prince Henry, the Duke of Gloucester, who also wrote "Apology," a language of Hume, "the prince looked on the extensive genius of the man, who, being a captive and a prisoner, and under his circumstances, could undertake and execute so great a work, as the History of the World. He was however, in the great work by the learning of several persons—a circumstance which has not been noticed."

The plan of the *Henriade* was sketched, and greater part composed by Voltaire, during his imprisonment in the Bastille; and the "Pigres" of Bunyan was produced in a similar situation.

Howell, the author of "Familiar Letters," the chief part of them, and almost all his works, during his long confinement in the Prison. He employed his fertile pen for satires, and in all his books we find much of his imprisonment.

Lydiat, while confined in the king's Bench, wrote his Annotations on the *Prætorie*, which were first published by Prætorius, was that learned scholar whom Johnson, in an allusion not known to Boswell and others, attacks on the divine right of titles, and his prerogative, prepared, during his confinement, history of Eadmar, enriched by his notes.

Cardinal Polignac formed the design of the arguments of the skeptics which he was renewing in his dictionary; but his occupations hindered him. Two exiles at Avignon gave him the leisure, and the *Indolence* is the fruit of the court disgraces of the French Revolution. Erret, when imprisoned in the Bastille, was permitted only to have Bayle for his companion, dictionary was always before him, and his papers were got by heart. To this circumstance owe his works, animated by all the powers of genius.

Sir William Davenant finished his poem, *the* *disobedient* during his confinement by the rebels in the *disobedient* Castle.

De Foe, when imprisoned in Newgate for a political pamphlet, began his *Review*, a periodical, which extended to nine thick volumes in all, and it has been supposed, served as the model of the celebrated papers of Steele. There is composed his *Jure Divino*.

Wicquart's curious work on Ambassadors, dated from his prison, where he had been confined for state affairs. He softened the rigor of his heavy hours by several historical works.